



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ficed to these purely emotional virtues. We must stand for truth, for doctrine and let these others go. Too many are ready nowadays, to yield to the spirit of the times and ally themselves to the Philistines. This is the time for the resolute stroke like that of Samson, that divides party from party. Our age needs a new divider. We are on altogether too good terms with those Philistines. A writer of our day, with these strong, stern conceptions, finds the Book of Judges, in its pictures both of the the apostasies and the crude revivals which characterized the Israelites of the period, a writing after his own heart. He has produced a useful if, in some respects, an overdrawn and slightly hysterical exposition.

Martineau's Authority in Religion.

The Seat of Authority in Religion. By James Martineau, D. D., LL. D., etc. London and New York: Longmans, Green and Co. Price \$4.50.

This book of Dr. Martineau is a disappointment to the most of those who open its pages. Its style is characterized by all of the author's grace and fervor. But its views are either those with which readers of his previous volumes have become familiar, or those which by their negative character as related to Christianity surprise and disturb those who are accustomed to Dr. Martineau's positive attitude toward religious questions. The work is divided into five books, (1) Authority implied in Religion, where the positions of his "Ethical Theory" and "Study of Religion" are practically synoptized; (2) Authority artificially misplaced, where he attacks the trustworthiness of the Scriptures, especially the Gospels; (3) Divine Authority intermixed with Human Theory, where he discusses natural and revealed religion; (4) Severance of undivine Elements from Christendom, in which the evangelical views of Jesus and his word are opposed; (5) The Divine in the Human, a summing up and statement of the sole authority in Religion, the personal realization of God in the human soul.

Unevangelical writers are laughing openly at orthodox thinkers who have been hailing Dr. Martineau as an ally of evangelical Christianity and taking him to their hearts only to find that he was fundamentally hostile to their dearest ideas. Yet these heterodox writers themselves are constrained to allow that in entering on the work of literary criticism of the Gospels, their champion has left the field in which all acknowledge him a master and has not in all respects succeeded in maintaining his reputation there. The judgment of Dr. Sanday upon this feature of the book, given in a recent issue of an English periodical, is worthy of careful consideration. "To sum up briefly my opinion of Dr. Martineau's book. From the critical side, from which alone I have dealt with it, I honestly do not think it an important book. It is not a book that need be read. To speak quite frankly, it is in my opinion a book which is better left unread. It is what I should call a dangerous book—not at all in the sense that it contains heretical doctrine, for that one is, of course, prepared—but because the attractiveness of its style is out of all proportion to the solidity of its substructure. Dr. Martineau is not only a very skillful writer, but he is also a very confident one; and confidence is apt to be catching. To the student who brings with him a large grain of salt, and who will test each proposition as it arises, and ask what is the ground for the dogmatic assertions which are made so repeatedly as to what is, and what is not, an anachronism at any given time, the book will do no harm: the criticism of it may, in fact, be a good intellectual exercise; though, so far as positive results are concerned, I suspect that he would be much better employed in reading *Types of Ethical Theory* or *A Study of Religion*. But the general reader, who

comes to the book with only a smattering of knowledge, and has not the time or the opportunity to test what is put before him, will be apt to be carried away by the glow and enthusiasm of an eloquent pen into positions at which he would never arrive by sound and circumspect reasoning."

The Pulpit Commentary: Isaiah.

The Book of the Prophet Isaiah. Exposition and Homiletics by Rev. George Rawlinson, M. A. Homilies by various authors. New York: A. D. F. Randolph and Co. 2 volumes.

In taking up a new Commentary on the Book of Isaiah we naturally inquire what is the position assumed by the writer, whether he treats the book as a unit or as a composite structure, whether he has availed himself of the material furnished by the Inscriptions, whether he has attempted to give the historical setting of the separate prophecies, and what his views are in regard to the Messianic idea.

As to the position of the author of this Commentary there is no doubt. To him the book is a unit and the "Great Unknown" is nothing else than an imaginary personage. The literature of the Monuments has been made to contribute its part to the elucidation of the text. Thus the historical conditions have been recognized to some extent. The Messianic expectations are regarded as centering in a personal Redeemer, who was no other than Jesus Christ.

The Introduction tells us that the first thirty-five chapters are prophetic, the word prophetic being here used in the sense of didactic, admonitory and hortatory in contradistinction to narrative. The next four chapters (36-39) are historical, containing a plain and simple narrative of certain events that took place in the reign of Hezekiah. In the rest of the book (40-66) Isaiah throws himself into the period of the captivity with a faith, a fervor, and a power of realization which are all his own, and aims to comfort the people in their affliction.

The general arrangement of these three main divisions is chronological, but there are indications of a lack of chronological order in the make up of the first, and possibly the last of these divisions.

This is natural, since the prophecies were not committed to writing before, or as soon as, they were delivered. In their earliest written form they were a number of separate documents. These documents were put together from time to time. The compiler grouped together the prophecies that were similar in character without any regard to chronological order. Rawlinson, however, does not tell us whether the gradual accretion of the book is to be ascribed to the action of the prophet himself or to that of later editors. According to the author the vision recorded in chap. 6, does not constitute the original call of Isaiah. It was a new designation to introduce more solemnly a general declaration of God's dispensations in regard to his people and the fates of the nations. In a supplementary note to chap. 7, the different views of the Immanuel prophecy are presented. The view adopted sees in it a double bearing and a double fulfilment. It is held to be so worded as to have a further meaning than the obvious and literal, a meaning which was even the original design and principal intention of the prophet, viz., the Messianic one.

The expository portion is worthy of attention on the part of those who aim to understand the Book of Isaiah, but the Homiletic material furnished by Canon Rawlinson's associates in the work, is not of such a character as to advance the real value of the Commentary.